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MISSIONARY GEOGRAPHY.

with and endeavor from time to time to place our readers in possession of such authentic information as we meet with, concerning Statistics and Geography of those places which may have become interesting as fields for missionary enterprise. To obtain this and literary intelligence, we have recently procured some very valuable periodical works, which we expect regularly to receive, in addition to our usual missionary publications.]

The London Quarterly Review, Dec. 1820.

STATISTICS OF NEW SOUTH WALES.

The town of Sydney, the capital of New South Wales, has increased very considerably in extent: and the style and architecture of the more recent buildings have been much improved. It has a population of about 7000 souls; a market, supplied with grain, vegetables, eggs, butter and fruit; and a capital of £20,000 in 2000, the paper of which is the principal circulating medium of the colony; its general condition may be presumed to be the same as that of the proprietors having the last year 1819 cent. on their capital. There are two good public schools, one for the other for girls; the latter country children, who are gratuitously educated, writing, arithmetic, sewing and various arts of domestic economy.

Completing their education they are assigned servants to such families of respectability as apply for them; or married persons of good character, when a portion of land is given in dowry, a tract set apart for that purpose. They possess two other public schools, containing upwards of 220 children, the higher classes, both male and female, and it should be stated, to the credit of the local government, that provisions made in every populous district for the diffusion of education; to defray expenses of which, one eighth part of the colonial revenues, amounting to £25,500, has been added to the 'Orphan Asylum,' on coals and timber. Besides these laudable institutions there are private societies, one called 'The Bible Society of New South Wales,' the other, 'the New South Wales Sunday School Institution.'

The town of importance to Sydney is Parramatta, situated at the distance of 20 miles from it, at the head of Jackson's harbor. It consists of one nearly a mile in length; its population amounts to 1200 souls, chiefly inferior artificers and laborers. The public buildings are a church, a orphan house, a hospital, and a factory of coarse cloth, in which the female convicts as misconducters, and such as, on their arrival in the colony, are not immediately assigned to families, are employed.

Wool is received from the settlers, a certain portion of the manufactured goods is returned in exchange; the rest is for clothing the wool gang, and the convicted culprits who are banished to the river.

There is, besides, another institution in Parramatta that does honor to its founder, the present governor, Col. Macquarie. It is a school for the education and civilization of the aboriginal natives of the country. It is not more than four years since it was opened, and by the last accounts it had eighteen children who had been placed in it by their parents; it is stated that they were making progress in their studies with European children, or rather with children of European parents, of the same age.

There is a rising town, situated near the mouth of the south creek with the name of Hawkesbury, about thirty-five miles from Sydney. Its population, amounting to about five hundred souls, is composed of settlers who have farms in the neighborhood. The Hawkesbury is subject to occasional inundations, when the water sometimes rises to the astonishing height of 70 or 80 feet; owing, it is supposed, to the branch called the Nepean, which flows into the Blue Mountains, fifty or sixty miles, collecting in the all the mountain torrents, and sending them into that river.

There are some thirty miles to the northward of Sydney, a town of New Castle, at the mouth of the Hunter river. Its population, consisting of incorrigible offenders convicted of crimes in the colony, amounts to about five hundred souls. They are employed in burning lime, &c. and in carrying coals and timber for the public and for sale on government accounts.

The last town is Liverpool, founded by Governor Macquarie about five or six years ago. It is situated on the banks of the Hunter river, at the distance of eighteen miles from Sydney, and has a population of about five hundred souls. The river empties into Botany Bay, and is navigable for boats of 20 tons burden up to the town. The climate is healthy and pleasant, and the soil is not subject to any particular diseases. The grains in cultivation are wheat, maize, barley, oats and rye; and the two most useful vegetables are those which thrive best in the soil; maize gives on flood, and a hundred bushels an acre. All the vegetables known in England

are produced freely in the colony; peaches, apricots, nectarines, oranges, lemons, citrons, loquits, guaves, cherries, Cape, China, and English mulberries, walnuts, Spanish chestnuts, almonds, medlars, quinces, grapes, pears, plums, figs, pomegranates, raspberries, strawberries, &c. melons of all sorts attain the highest degree of maturity in the open air; and even the pineapple may be produced merely by the aid of the common forcing glass. The grape too succeeds to admiration, and almost all the varieties, at least the choicest kinds, from the continent of Europe, have been secured to the country. Sugar, tobacco, cotton, and all the products of a tropical climate, will no doubt be added to those which the colony already enjoys. The wool of the New South Wales sheep is of remarkable fineness; it is found to vie with the very best Spanish wool, and it can be brought to the English market nearly as cheap as from Spain.

[Description of N.S. Wales, by W.C. Wentworth.]

A mountain of Himaleh, India, and the Goddess Junna.—From 'Frazer's Tour'.

The travellers were now in the very heart of the lofty range of Himaleh, whose peaks towered in majestic grandeur above their heads, more especially that of Bunderpouch, which Mr. Frazer says is 'a prodigious mountain.' It is the same which Captain Webb calls the peak of Jumanavari, and whose height is calculated by Mr. Colebrooke, from that officer's distant observations of the angle it subtended, at 25,500 feet. At the very foot of this mountain, elevated as the situation was, village succeeded village, in the most romantic and terrific positions, and surrounded on every side with snow.

On reaching Cursalee, the last village on this side Jumnotree, he fell in with a concourse of people, assembled to perform the annual ceremony of carrying the images of their Gods to wash them in the sacred stream of Junna. Men and women, in a state of intoxication, indiscriminately joined in a grotesque and savage dance to the sound of wild and uncouth music; this kind of frantic worship is continued for several days and nights, and, in truth, says Mr. Frazer, it is in unison with their general manners and habits, which are barbarous and inconsistent!

At the end of a painful and perilous journey beyond this place, they reached the temple of Byramjee, (a subordinate divinity to Junna,) stationed here to announce the approach of volaries to the more sanctified shrine of the goddess. Here a Brahmin officiated at a little temple without any image, built of loose stones, and about three feet high, perched on the point of a rock overhanging the stream, which roars and foams at a tremendous depth below.

Scrambling up a steep ascent of rocks, loose stones, and precipices, a short walk brought them to Jumnotree. This sacred spot is situated just below the place where a multitude of small streams, occasioned by the melting masses of snow, trickle down, and unite in a large basin; this however is inaccessible, and completely hid from the eye by the breast of the mountain, 'which is of vivid green from perpetual moisture, and furrowed by time and the torrents into ravines, along which the numerous sources of this branch of the Junna rush with inconceivable rapidity.'

The magnificent mountain of Bunderpouch, which towers above the sacred spot, where the goddess Junna has fixed her abode, is said to terminate in four peaks; though two of them only appear when observed from the west; the Brahmins affirm that in the cavity formed by them is a lake of peculiar sanctity. No one has ever seen, much less approached, this lake; for besides the physical difficulties which are absolutely insurmountable, the goddess has prohibited any mortal from passing beyond the spot appointed for her worship. This is satisfactorily proved to every good Hindoo by the following incident:

A fœqueer once lost his way in attempting to reach Jumnotree, and was ascending the mountain, till he reached the snow, where he heard a voice inquiring what he wanted; and, on his answering, a mass of snow detached itself from the side of the hill, and the voice desired him to worship where this snow stopped; that Junna was not to be too closely approached or intruded on in her recesses; that he should publish this, and return no more, under penalty of death.

ANCIENT THEBES.—from Belzoni's Travels in Egypt.

On the 22d, we saw for the first time the ruins of great Thebes, and landed at Luxor. Here I beg the reader to observe, that but very imperfect ideas can be formed of the extensive ruins of Thebes, even from the accounts of the most skilful and accurate travellers. It is absolutely impossible to imagine the scene displayed, without seeing it. The most sublime ideas, that can be formed from the most magnificent specimens of our present architecture, would give a very incorrect picture of these ruins; for such is the difference, not only in magnitude, but in form, proportion and construction, that even the pencil can convey but a faint idea of the whole. It appeared to

me like entering a city of giants, who after a long conflict, were all destroyed, leaving the ruins of their various temples as the only proofs of their former existence. The temple of Luxor presents to the traveller at once one of the most splendid groups of Egyptian grandeur. The extensive propylæon, with the two obelisks, and colossal statues in the front; the thick groups of enormous columns; the variety of apartments and the sanctuary it contains; the beautiful ornaments which adorn every part of the walls and columns, described by Mr. Hamilton; cause in the astonished traveller an oblivion of all that he has seen before. If his attention be attracted to the north side of Thebes by the towering remains, that project a great height above the wood of palm trees, he will gradually enter that forest-like assemblage of ruins of temples, columns, obelisks, colossi, sphynxes, portals, and an endless number of other astonishing objects, that will convince him at once of the impossibility of a description. On the west side of the Nile, still the traveller finds himself among wonders. The temples of Gournon, Memnonium, and Medinet Aboo, attest the extent of the great city on this side. The unrivalled colossal figures, in the plains of Thebes, the number of tombs excavated in the rocks, those in the great valley of the kings, with their paintings, sculptures, mummies, sarcophagi, figures, &c. are all objects worthy of the admiration of the traveller; who will not fail to wonder how a nation, which was once so great as to erect these stupendous edifices, could so far fall into oblivion, that even their language & writing are totally unknown to us.

THE JEWS.

From the London Jewish Expositor.

Circulation of the Scriptures.

Mr. H. Gortz, at Komrat, writes on the 11th of December 1820:—"Of the Hebrew New Testaments I have only four copies left. The rest, with the other small publications, were immediately disposed of, when the Jews had been informed of the arrival of Hebrew books. On the 1st of July, seven Jews met in my house. They asked all of them for Hebrew books, especially the Prophets. I asked them, whether any of them could read and understand Hebrew? They all answered in the affirmative. And when I had shown them the end of Isaiah and some other passages, I found that they not only could read, but also understand them, as they explained them without difficulty in the German language.—While one of them read it loud, the others listened with great attention. After a while, one of them took out of his pocket the Hebrew New Testament which he already possessed, and said, 'It is curious that the prophets have so clearly foretold the facts which are related in the New Testament of Jesus;' and he added, 'I for one must confess, that when I read the Prophets and then the New Testament, nothing can be more clear than that Jesus is the true and the real Messiah. The other Jews looked upon the Christians, who were present, with an eye of veneration, and then exclaimed, one after the other, 'But what shall we do? We cannot help being Jews.' I replied, 'So you are now. But whenever you begin to believe in Jesus, and to receive him as your Redeemer, you cease to be Jews, and enter into the Christian church.—I advised them to pray to God, that he would give them a true spirit of repentance for their sins, and enlightened understandings, to read the Scripture which testifies of Jesus; then he would reveal himself to them, as Joseph revealed himself to his penitent brethren. They were much surprised and affected. I then showed them some small publications, and now they all surrounded me closely, and began eagerly to ask, 'Pray give one to me; one to me also!' and they had scarcely received them, but they began to read them, and with the tracts in their hands, and reading, they left my house, after having expressed their most cordial gratitude.

These Jews were from ———, about ten (German) miles, (fifty English miles) from here. On the 5th of July, two Jews came to me from ———, seven (German) miles (thirty-five English miles) from here, to tell me, that they had heard from other Jews, that I had Hebrew books to sell, which they wished to see. I showed them the New Testament: after having looked into it, they said, 'That we have already;' and opening a bag, they took out a copy of it, whose outward appearance showed, that it had not laid there idle, but been frequently read. They now asked for the Prophets, and were much rejoiced when I presented them a copy of them. Upon their question, as to the price, I replied, 'They might pay for the book, according to the value in which they held it.' They said, 'The value is high, for it is an important book, but we are poor; yet we will not have it for nothing,' and paid sixteen groschen (one crown and a half) for it. I asked them now, 'What is the state of your nation? Is there in many, among your people, an earnest desire after the redemption of Israel, or are you all in a state of indifference about it?' They replied, 'No: we are not indifferent; there is a great emotion in our

town also. The New Testament is read in many families, and a doubt begins to become more and more prevailing, whether Jesus of Nazareth is not the Messiah; and many who are convinced of it, are only kept back by the fear of men, from coming openly forward. But we really believe, that if our rabbins were convinced of the truth of the New Testament, and would confess Jesus to be the Messiah, of one hundred Jewish families, who live in the town, not ten would remain Jews, all would gladly receive Jesus.' They appeared to be very concerned, that their rabbins were so hostile, and that they dared not to open their minds to them. 'We do not know,' added they, 'what will happen. A general apprehension is gone abroad of something new; and there is none who will tell us what it is. Our learned men tell us, The time cannot be distant, when the Jews will be relieved. But in what way? that is a question to which they have no answer.' I advised them to pray to God for the light of saving truth, and so they went their way.

Domestic Religious Intelligence.

Extracts from a Narrative of the Revival of Religion, within the bounds of the Presbytery of Albany, N. Y. in the year 1820.

[This Narrative was referred to in the extracts given in last week's Recorder, from the Report of the General Assembly of the Presbyterian Church on the state of religion within their bounds. We need offer no apology to our readers, for the large extracts which follow. They are replete with instruction as well as information, and show very clearly what means God is usually pleased to bless for the enlargement of Zion—what means he doubtless would bless in this cold and barren region, if the churches would awake from their long sleep of spiritual death.]

Saratoga.—In July or August, 1819, the Rev. Mr. Nettleton, visited Saratoga Springs, for the benefit of his health. Shortly after that time he visited at a house in Malta, where a few people were assembled together. And if we might express our opinion we would say, this little providential meeting was the blessed means of commencing the great work of God in Malta. From thence Mr. N. passed on to the Springs; but all was dead or dying there; the gospel had been long preached there, but with very little apparent effect. This messenger of God had come to prove the healing influence of the Saratoga waters; but having had long experience of the life-giving influence of the waters of salvation, he could not rest day nor night, until he had endeavored by all means to bring dying sinners to prove their efficacy: and God was with him, and God's anointed servant placed there, was with him in sentiment, in love and in labor. At first there were some found mocking, and others saying, "what will this babler say?" but God honored his own cause. An invisible agency was operative on many a heart; pride and prejudice, hatred and hardness, ignorance and enmity, guilt and pollution yielded to its influence. The views and feelings, hopes and fears and affections of many were almost instantly changed. And with the exception of a few high-toned blasphemers, evidently left as a beacon on some hidden shoal, to be seen and known of all men, to warn them back from certain destruction; all the scoffers and sceptics, infidels and unbelievers of the place were soon found mingling in humble undistinguished company with sinners of every other name, inquiring what they must do to be saved? In September and October the work was progressive, every day was fully employed by the people of God. The pastor of the village, and his helping brother, publicly and privately, and from house to house were engaged warning every man, and persuading every man, in season and out of season, exhorting, rebuking and entreating; and the Lord was found every where present! Many were pricked in their hearts and forced to cry out, men and brethren what shall we do! More than fifty were brought to rejoice in the hope of eternal life through Jesus Christ our Lord. And although this number may appear but small when compared with the numbers that flocked to Jesus elsewhere; yet, let it be remembered, that the numbers from which they were gathered were very small. The permanent residents in the village are few, and the surrounding country is circumscribed and very thinly inhabited. There have been fifty-five added to the church; eighteen adults baptized. The awakening continued until the commencement of the watering season in 1820.

Malta.—Your committee would next turn your attention to Malta, literally a moral wild. With the exception of a very small Methodist church in one corner of the town, and two or three of God's children in another corner, there was neither piety nor prayer, no means of grace nor desire of salvation. There had indeed, many years before, been a small church there, but it was broken down as in ruins; not a single member remained who had any claim to right or privilege in it. There had been several attempts made to introduce the stated ministration of the gospel, but without any encouraging effect. Such was the state of things in the fall of the

year 1819, when Mr. Nettleton first preached among them. There had been one or two hopeful conversions in August; and in September and October, there were a few awakened. About the beginning of October, Mr. Hunter, a licentiate from the presbytery of New-York, visited the place, and his preaching and other labors of love were greatly blessed among them. Mr. Waterbury and Mr. Olmsted, from the theological seminary of Princeton, and Mr. Armstrong of Moreau, were all providentially led to the place, and continued for some time to labor in their several spheres of action, with very encouraging success, so much so, that on the 26th of October, there was a little church collected and organized, consisting of twenty-four members, mostly recent converts to the faith of Christ. Other ministers had preached occasionally in the place; but from the time when the church was formed, Mr. Nettleton preached for seven or eight months almost constantly among them, and his labor of love was highly rewarded by the great head of the church. From the very commencement of his labors, the work of the Lord's spirit became more powerful, and rapidly progressive. It was but a little while until weeping and anxious distress were found in almost every house; the habitations of sin; the families of discord; the haunts of intemperance; the strong holds of error; the retreats of pharisaic pride; the entrenchments of self-righteousness, were all equally penetrated by the power of the Holy Ghost.

In some cases sorrow was soon turned into joy, but in other cases anxious distress continued long; it was deep, heart-felt and awfully pungent; and brought the distressed almost down to the gates of death.—Under its influence, error lost all its alluring importance; and violated obligation, forfeited happiness, a long rejected Savior, and approaching wrath, death and judgment, with the retributions of eternity, filled every heart, occupied every thought, and agitated every feeling. Often and anxiously was the inquiry made, "What shall we do?" During several weeks the awakening spread over different parts of the town until it became almost universal. Within the year there were added to the church more than one hundred, and there were perhaps fifty others who cherished a hope of forgiven sin. Some of those who joined the church have been severely tried; but the trial of their faith has eventuated in the confirming of their hope and confidence in God. All who have named the name of Christ, are giving good reason to believe, that they have rested on the sure foundation, and gained a dwelling in the ark of safety. There is no tendency to error among them, but a great and growing attention to the pure and simple doctrines of the Bible. There were fifty adults baptized.

Stillwater.—Late in the summer of 1819, the spirit of the Lord was poured out upon Pittstown-Hollow. Many, pricked in their hearts, were inquiring what they must do to be saved? And many were fleeing to the only hope of the wretched, and finding in him everlasting security, and receiving with him joy and peace. We mention Pittstown in connection with Stillwater, because it was principally through the voluntary labors of love of the minister of Stillwater, that the gospel became the ministration of life unto so many in that very destitute region, where a little church was soon gathered and a good many added to the disciples of Christ.

The glad tidings of God's grace to the sinners of Pittstown-Hollow, had a very awakening influence on God's people in Stillwater! where minister and people gave themselves to prayer, publicly, privately and secretly. A concert for secret prayer was held at sunrise on Sabbath mornings, and very generally observed. They cried unto the Lord and he hearkened and heard them, and granted, in his own time their whole desire. A deep solemnity spread over the whole community; every meeting was crowded; some were deeply impressed with a sense of sin, and fully convinced of their need of an interest in Christ. Sinners from a distance came to hear the gospel, and hung on the lips of the preacher, as though they heard for their lives. And again did they return to listen, with increased attention, to the glad tidings of great joy; peace on earth, good will towards men!

Such was the state of things down to the beginning of October, when their pastor, having attended the annual meeting of the Synod of Albany, which held its session at Cherry-Valley, returned home, and recounted to his people the wonders of grace which God was doing in Cooperstown, New-Hartford, Utica, &c. and noticing God's mercy to their neighbours in Malta, warned and admonished them of their danger and their duty. His exhortation was brought home by the Holy Spirit, in demonstration and power. It was sealed upon every heart, it seized upon every conscience.

The Bible class, and the Sunday schools, were deeply affected. In the course of a few days, the spirit was poured out on several neighbourhoods, on families of every habit. The benign influence spread over into Schaghticoke, where at a single lecture, preached by the Pastor of Stillwater, between thirty and forty were awakened

and so did it flourish there, that in a little while almost that whole number were rejoicing in hope!

In the north part of Stillwater, where the means of grace were seldom enjoyed, the work of the Lord commenced and became very powerful. In a large district, where praying families were very rarely found, there is now scarcely one house where prayer is not wont to be made; where sacrifice and a pure offering, is not daily offered up to God! Many whole families, young and old, every soul, were hopelessly converted to Christ. But, in the village, God's power was most conspicuous. Many of the inhabitants were of the most hopeless kind. Boatmen, tipplers, tavern-haunters, gamblers, gain-sayers, infidels and atheists, were mingled and mixed with the unholy multitude. The ways of Zion languished and mourned because few came to her solemn feasts. There were many who lived in the village who scarcely ever attended in the house of God, or in any other visible way acknowledged his supremacy. They were literally stout-hearted and far from righteousness, without God and without hope in the world; and yet, (we cannot refrain from ascribing glory to God in the highest,) this multitude, bad and unblest as it was, felt the power of the Holy Ghost, and yielded to his influence, and received the gospel of his grace gladly, and submitted themselves to him whose right it is to reign, and in whom all the families of the earth are blessed.

In the upper congregation, where there had been a great work of grace in 1815, there were little appearances of any awakening until late in the winter of 1820; but the Lord's mercies were not clean gone, for he appeared there also in his great glory. And so universally did his grace abound, that there remains not one family, in all that congregation, where there is not one or more witnessing souls. In the short space of six months, one hundred and ninety-four were added to the church, of whom one hundred and three were added in one day, and there have been twenty-three added since, making the whole number two hundred and seventeen. There were 94 adults baptized.

The monthly concert is well attended and the church offers its alms with its prayers. At every concert they make a collection for the benefit of foreign missions. They have a *Bible Society*, and have recently formed a *Female Cent Society*, consisting of nearly three hundred members, who charge themselves with the entire education of one poor, pious young man for the gospel ministry. The *Bible Class* and *Sabbath Schools* are well attended.

Ballston.—The work of grace does not appear to have commenced in Ballston, until after it had begun to decline in Saratoga, and had nearly gained its height in Malta and Stillwater. At that time the people were very generally cold and careless. The good news from Malta, Saratoga and Stillwater, seemed to arouse some among them. Minister and Session, in free conversation, candidly confessed to each other their consciousness of many defects in the discharge of their several duties. They confessed and mourned over these in the presence of God, and entered into new engagements to be more faithful in future.

About the beginning of January, 1820, several of the session and others, attended the communion in Malta, and various other meetings in succession. Their hearts were greatly refreshed. They caught the holy flame of divine love, and returned home making the solemn inquiry, What do we here all the day idle? They commenced the work of domestic visits and personal conversation; and to their utter surprise, found the spirit of the Lord working every where before them. They urged sinners to pray, and sinners complied! And while they were yet praying, the Lord heard them, and many an heart of hardness was broken and melted and removed!

Some entire households were converted to God. Five children out of one family were born again. Convictions were deep, powerful and pungent, generally of short continuance when compared with those in other places. In eight months one hundred and sixty were added to the church; perhaps forty others cherished a hope in Christ. There has only one case of hopeless backsliding occurred. There were seventy-six adults baptized.

Charlton.—There appears to have been a very general attention to religion in Charlton; especially among the young. The work seems to have been a slow, progressive opening of the heart, to receive divine truth; and a powerful influencing of conscience to obey the truth. There were eighty-four members added to the church during the past year; and God has granted a pastor to that people, and every thing is now very encouraging among them.

East-Galway.—A place this, highly favored of the Lord: Visited once and again, with an outpouring of his spirit. On the first Sabbath in March, 1820, the Rev. Dr. Nott administered the communion of the Lord's supper. About a week previous to which, there appeared an unusual attention to Bible reading, in a school, near the centre of the town, particularly among the female scholars. On the Friday of that week, several of the scholars were borne down with a sense of their sin. On the Sabbath, seven came forward and confessed their faith in Christ Jesus before the world; and on that day many were deeply convicted of sin. On Monday the attention in the school was increased, & the monthly concert in the evening was crowded. At the regular conference on Tuesday evening, from twenty to thirty were so distressed, that they could not leave their seats. Some stout-hearted young men, were found wringing their

hands, in the greatest agony, and asking what they should do to be saved? The next day more than forty were found to be under deep and powerful convictions! Conference rooms soon became too small. The church was soon crowded to overflowing. From some families seven, from others six, & from others five, were brought to rejoice in hope of forgiven sin. In a few weeks, more than two hundred and fifty of every age, from eighty-two down to ten years, were rejoicing in hope; of whom one hundred and sixty were added to the church. There are none who seem to have apostatized.—They are all, holding on their way, very lively in their affections, consistent in their christian walk, growing in gospel grace, and abounding in deeds of charity. They charge themselves with the entire expense of the education of one young man, and half the expense of the education of another for the gospel ministry. The elders visit frequently, from house to house, and talk freely with every professor, on the subject of personal religion and growth in grace. There have been 57 adults baptized.

West-Galway.—The awakening commenced and progressed in a manner very similar to that in East-Galway; or rather was identified with it. There were ninety-five added to the church. Several others are cherishing a hope of eternal life. Sabbath schools & monthly concerts are well attended. Only one instance of backsliding.

Amsterdam.—The church in Amsterdam dates the commencement of its revival, from the first of March 1820; but there were very interesting symptoms of it, previous to that date. Christians had been awakened; had trimmed their lamps. But from the first of March, the work assumed a very decided character. Several neighborhoods, in the township, were awakened at once. Cries for help, came from every quarter; and minister and session, soon found themselves in the very midst of God's wonderful workings! Their meetings, of every name, were full, were crowded. The whole of every day in the week, and as much of the Sabbath as remained after the public services in God's house were over, was employed, in visiting from house to house. The evenings were spent in conference, or prayer or anxious meetings. And although many who attended these meetings, were often heard, when at home, in their families, in their fields and in their secret retirements, to groan out in agony, or to cry out aloud in the anguish of heart! when pierced with the sword, or broken down under the influences of the spirit; yet, in these meetings, there was no noise, no confusion, no disorder! Instead of this, an awe! a stillness! an oppressive silence, which cannot be described, pervaded the whole, and often rendered it difficult to breathe. It was the sinking of the wounded heart! the fainting which precedes the last agony of life. The hearts of rebellion had received their mortal wounds, and were yielding beneath the power of God! Many who visited these meetings from motives of curiosity, totally careless! beholding the mighty power of God, were terrified at their own hard and impenitent hearts; convicted of sin; awakened to a sense of the misery of their state, the madness and folly of their present course, and forced to inquire also, what they must do to be saved. On one evening, set apart for lecture, and personal conversation, fifteen were powerfully awakened. There was no difficulty in assembling the people, but often, very great difficulty in separating and getting them to return home.

The truths which bore most heavily on the minds of sinners, in this awakening, were the awful depravity of the heart, so manifest in its unreasonable and continued rebellion against God. Their own personal guilt, and pollution; their evident danger of eternal death. Every one tho't his own heart the worst, and his own case peculiarly aggravated. Generally, the first dawning of comfort, in the soul, has been through the application of precious Bible truth, while reading the Bible, or hearing it explained, or while in the act of secret prayer.

One hundred and sixty-three have professed the name of Christ, and been added to the church; forty-two of whom were baptized. A few have been connected with other churches, and there are, perhaps nearly fifty, who cherish a hope that they are new creatures; yet, have not ventured to make a public profession, but are still praying, and looking, and waiting, for more satisfactory evidence of the certainty of their change.

Princeton & Duaneburgh.—The Lord has visited, in his mercy, this neighborhood, and poured out of his spirit upon it. Many are deeply convicted of sin; some are rejoicing in hope. About thirty have been added to the church.

Schenectady and Union College.—In the third week of January, 1820, there was a very sudden death in the College. A member of the Senior class, in the full vigor of life, was suddenly removed. The alarm was very great; the call was loud and sensibly heard and felt. There were prayer-meetings held around the bier, which was placed in an officer's room. There, for two days, did the students resort, from feelings of sorrowing sympathy; and there, was the question often proposed, "Suppose this call of God had been directed to you, were you ready to obey it?" The negative answer, was often carried back to the heart, by the holy spirit, and rendered productive of genuine convictions. The third week of Feb. eleven, and in the first week of April between thirty and forty were rejoicing in hope of forgiven sin. Of these, there is but one who seems to have been a self-deceiver, and to have deceived others. The rest are giving good reason to believe, that their change was a real change.

From the college, the awakening spread down into the city. And in February became very interesting. Its first appearances were among the few praying people, the females especially, who met weekly to pray. Their hearts were drawn out to God, most entirely and ardently. A few evening lectures at private houses, were blessed greatly.

The church was destitute of a stated pastor, and help was obtained as it was found most practicable. The Lord was their great help! Lectures were very much crowded; conference meetings, and meetings for prayer, and meetings for anxious sinners, were full, and solemn, and greatly blessed. Young and old, moral and profane, felt the benign influence. It was not confined to any one denomination; and be it remembered, to the glory of God's grace, that a great unity of feeling and action, pervaded the whole. There were scarcely any sectarian feelings, or divided views manifested, until the close of the whole work. It was a very silent, solemn, heart-felt operation; slow in progress, but blessed in result. Nearly three hundred, we trust, were hopefully converted to God. There has not one case of hopeless declension occurred in the Presbyterian church. Three of the young converts have died! one very tranquil, and two very triumphant.

From Schenectady, as a centre, the work spread into the adjoining country. In a little region, about three miles west of the compact part of the city, the awakening broke out in May; and out of a population not exceeding one hundred and fifty, there were thirty-two hopefully converted to God in four weeks. The cotton factory too, about one mile south of the city, was blessed with a divine influence; twelve or fifteen were brought to rejoice in God there. In Watervliet too from twenty to thirty rejoice in hope, and many others were deeply impressed.

The news of God's wonderful workings in Schenectady, was made a very powerful mean in promoting the awakening in Greenbush; where, they understood that about one hundred have been brought savingly to Christ. There have also, under the ministry of Mr. Nettleton, been a great work in Nassau, where about one hundred have been hopefully brought to repentance in a few weeks.

There are twenty-four churches under your care; and the spirit of the Lord has been poured out upon twelve of these, and upon the College. The additions to the churches, during the year 1820, as reported to the Presbytery, amount to nearly one thousand four hundred! Of these there have been three hundred and twenty-four adults baptized! Surely "the Lord hath done great things for us, whereof we are glad."

[A statement of the "Causes helping the progress of the awakening," and those "hastening its decline," is unavoidably deferred.]

REVIVALS OF RELIGION.

Extract of a letter from the Rev. Charles G. Sommers, dated Troy, N. Y. Jan. 22, 1821.

In February last I visited the above town, and was much grieved to find the Baptist church reduced almost to a state of invisibility. By the particular request of some of the remaining members, I consented to preach for them on the first Sabbath in April. This was the day appointed for the administration of the Lord's supper, and although the audience was large, it was truly affecting to perceive a once flourishing and numerous church reduced to the primitive number of communicants. One pew contained the whole church. But the time to favor Zion, even the set time, had come. In the evening I preached to a large and solemn assembly, from Amos iv. 12, "Prepare to meet thy God, O Israel." Never have I been so deeply impressed with a sense of the awful presence of Jehovah, nor have I ever beheld a more solemn audience.

The Christian could say as did the awaking patriarch, "How dreadful is this place! this is none other than the house of God, and this is the gate of heaven." Agreeably to the wishes of the church, I visited them again on the first Lord's day in May, when, to the astonishment and joy of the church, ten persons rose, and with much feeling related what God had done for their souls. Of these, eight were baptized, and in the presence of an overwhelming and weeping congregation, received into the fellowship of the Baptist church. Oh! my dear brother, I never expect to enjoy a more happy day while I linger on these shores of mortality. To see our little company thus augmented, to witness the pious exultations of the children of God, to observe the tears of penitential grief which glistened in the eyes of some, who but a few days ago were impious and unconcerned; constrained me to exclaim, "Bless the Lord, O my soul; and all that is within me, bless his holy name." On the first Sabbath in June, fifteen were added; and at every subsequent communion some have been received into fellowship. I have had the happiness to give the hand of fellowship to seventy-nine, and three were baptized by Rev. Francis Wayland from Saratoga Springs, making the number added to the church up to this date, 62. During the reformation there has appeared nothing like enthusiasm; the most perfect order has characterized every public meeting, and the candidates have uniformly given a clear and scriptural account of their conversion. The work is still going on, and at some future period I may have it in my power to transmit a further account of the cause in Pittstown.

[Philadelphia Baptist Magazine.]

MISSION TO ONEIDA.

Extract from the 5th Report of the Young Men's Missionary Society, New-York.

The Rev. JOHN DUNLAP has spent another year in the employment of the Society, in the counties of the State of New-York, North of Oneida Lake and the Oswego River, which have been the scene of his principal missionary exertions on their behalf, for upwards of four years past, and in which it will be recollected he has planted a number of churches during the same period. In his last communication to the Board, dated the 9th of November, he gives the following summary of his labors, and description of the state of those churches, and of the other places on which he has bestowed his exertions.

I have endeavored, in the fear of God, and in obedience to his command, to preach the Gospel, in season and out of season, to sinners and to saints. I have not shunned to declare the whole council of God, according to the talent committed to my trust, without being influenced by the fear or favor of man: I have received only thirty-four persons into the church of God, and received forty-eight dollars and twenty-four cents for the funds of the Society. I might

have received a large accession of persons to the Church, if I could have been satisfied with applicants, without regarding an internal work in the soul, or a conversation becoming the Gospel. In doing so, I should have violated a statute of my Master's, "I separate the precious from the vile."

In Herkimer county, there is only one installed Minister. There are, however, a number of Baptist and Methodist Societies. In Manheim and Danube religion is in a very low state. A Missionary has lately been sent to labor for two months in those parts, by the Committee of Missions of the Reformed Dutch Church. He is a man of piety and talents, but what success he has had in that barren wilderness, I have not learned since my return from Oswego county. In Salisbury, the church is in a very weak state, yet it is striving to have a Gospel Minister settled among them. In Stratford there is no church. The Church in Russia is weak, and few in number. Remsen and Boonville have had considerable Missionary aid from the Eastward. Western and Lee are in a situation unitedly to support the Gospel, if they would make suitable exertions. The church in Vienna is very weak. Moreene has increased some, but Williamstown, Redfield, Orwell, and Sandy Creek, have had very little assistance the last summer, except from Mr. Oliver and myself. The church in the village of Pelaski has between thirty and forty members. Some attention to religion is discovered there, and the towns I have last mentioned discover an earnest desire for the ordinances of God, but they are very poor. The Church in Constantia is reduced to three or four, and is united to a small church, five miles distant. The Church in Volney has supported a minister during the last year, and propose to settle him. The Church at Oswego Falls, which consisted of more than twenty, is now reduced, by emigration, to six. That in New-Haven, though very weak, has engaged a Minister for one year. Lastly, Oswego Village is nearly capable to support the Gospel, if a suitable candidate should offer.

Are not Education Societies needed?

Read the following, from one of the most respectable ministers in the United States.

In a late letter, Rev. T. C. Searle remarks, "Our Missionary fields are widening and whitening for the harvest. Three or four new Congregations were admitted into connexion with the Presbytery of Louisville, at its late meeting at Charlestown, in this State. [Indiana.] Nearly a dozen places are now supplicating for supplies. Not one member perhaps of Presbytery, but has a plurality of charges. Many new places are to be sought out, and many are prepared for preaching who have made no application. How are all these to be supplied, except by a large increase of Missionaries. We are willing to leave our pecuniary and what we can; but our congregations are still so recent as to be little less than Missionary ground. Calls for assistance are so pressing, that I have actually now, besides two at home, five communion seasons, and the formation of a church in another place to attend, at distances of twenty, fifty, ninety, or one hundred miles. Considering these duties, and the charge of two congregations, the superintendence of the Academy, with an assistant, the charge of Bible and Catechism classes, the cares of a family, and other necessary employments, you will not wonder that I sigh and long for devoted and efficient men to engage with me in bearing so ponderous a load, nor that I have been sometimes remiss in writing."

"I have lately been visiting a Congregation in the upper part of this county and in Switzerland. It is composed of Dutch from New-Jersey and Scotch. They have obtained, by subscription among them, half the pay of a Missionary for six months. Could they in this or any other way obtain the settlement of such a minister as they should approve, they would make up a full maintenance. Their land is rich, healthy and pleasant. A strong Congregation might be formed in a little while, especially as they are expecting large additions of respectable settlers from Scotland. I lately visited another church, called Graham, on the branch of the Maskakitik. They are a very excellent people, and though as yet but fifteen families in number, they declare themselves willing to take a pastor and maintain him entire."

[Report of N. Y. Young Men's Miss. Soc.]

Communion of Saints.

"I returned last evening," says Mr. Dunlap, in a letter of June 16, "from a tour to the N. West. On the second Sabbath I preached at the town of Vienna, and administered the Sacrament. Two years ago, I formed a Church of twelve members in this place: it has now increased to forty. There appeared to be a hearing ear, although no additions were made to its Communion. A Methodist Preacher and his flock worshipped in the neighborhood, who repaired to our assembly. Before delivering the elements, I gave an invitation to members of other churches, of good character, to approach their Father's Table, which was intended not for one denomination of Christians, but for the people of God of every name. Mr. Jones the Methodist Minister, arose and addressed me, declared his faith in the Holy Scriptures, in the Trinity of Persons in the Godhead, in Salvation by grace, and in the communion of Saints; expressed his wish and his people's to communicate with us in the Holy Supper of our Lord and Savior. After taking the voice of the Church, who unanimously assented to this request, I rose and replied, that if they did not consider themselves included in the former invitation, I now invited them. At the close of the solemnity, I asked Mr. Jones to pray, which he did in very sensible and appropriate language."—Report of N. Y. Young Men's Miss. Soc.

CIVILIZATION AND CHRISTIANITY.

Extract of a letter from Rev. T. East, of Birmingham, to the Secretary of the London Miss. Soc.

I received, some time since, a letter from Mr. J. Williams, Missionary, who is laboring in Raiatea, one of the South Sea Islands, from which I will present you with an extract.

"We devote all the time we can spare to teaching the natives the various arts with which we are acquainted, and I rejoice to be able to say that they are advancing rapidly in civilization. It was their custom for 50, 60, or 100 of both sexes, married and single, to sleep in the same house, or apartment. We remonstrated with them on the impropriety of this wretched custom, and said that all who wished to live and act consistently must separate into families, and build themselves houses. This many have done. The king has had a neat house erected, which is divided into four rooms; and most of the attentive and steady people are following his example. They have likewise built two bridges, which would be a credit to any country village in England. They are likewise very desirous to obtain boats, but cannot get nails. We have established, in our little way a society for the encouragement of the arts and sciences. The first man that begins to build his boat is to have 150 nails. They are quite alive about it. Thus, you see, while we are actively employed in teaching them the things belonging to their eternal peace, we are not forgetful of their temporal comfort; and although we cannot say that 'the Bible and Plough go hand in hand,' yet we can say that the hammer and long, the adze and chisel, go hand in hand with the Gospel."

The receipts of the American Bible Society, in donations and for the purchase of Bibles, during the month of May, amounted to \$4255, 28—The receipts of the United Foreign Missionary Society, amounted in the same time, to \$540 39.

BOSTON RECORDER.

SATURDAY, JUNE 23, 1821.

FOREIGN RELIGIOUS ABSTRACTS.

Two discourses have been recently delivered before the University of Cambridge, England, the subject of evangelizing the Jews, by Rev. C. Simon, which were well received, and by the extracts given in the Jewish Expositor for April, we should judge to be in a style of eloquence and argument, rarely surpassed. The sermons, and other able tracts on the conversion of the Jews ought to be reprinted in this country, & means taken for their extensive distribution, surely is not because we have no compassion for this "scattered and peeled" nation, that a community we have yet done so little in the behalf; but because information as to our duty and the motives arising from prospects of success from the commands of heaven, from the connexion between the ingathering of the Jews, the conversion of the Gentiles, have not been brought forward and urged with that systematic zeal and perseverance, demanded by the magnitude of the object. A very few small societies have been formed in some of our large towns, aggregate of whose collections is not more than a few hundred dollars; and if we are not mistaken, they are confined to females, whose characteristic modesty does not permit them to take the commanding ground, in relation to the public at large, which ought to be taken in order to accomplish the greatest amount of good. Not high time that a GENERAL JEWISH SOCIETY were formed in this country, to co-operate on a large scale with those societies in the Old World which are steadily and gloriously advancing their efforts to "restore the kingdom to Israel."

The Dublin Branch of the Irish Evangelical Society, is extending its operations and its circumstances of encouraging success. Its academy at Dublin contains eight students, "as reported of for good works," who regularly supply six openings for village preaching in the vicinity of the city. At its several stations, the Society has 13 Agents or Missionaries, who all occupying extensive districts of itinerant labor, and preaching in more than 40 towns and villages, which would otherwise be wholly destitute—they are most actively engaged also circulating religious tracts, superintending Sabbath Schools, and encouraging every other effort of Christian benevolence. The expenditure of the Society amount to £2000 per annum; several inviting openings for extended labor of necessity neglected, through the limited state of their resources.

A Bill introduced by H. Brougham, Esq. in the British Parliament at their last sessions, "better providing the means of education for Majesty's subjects," has excited a very strong sensation throughout the kingdom, and especially among the Dissenters. We have not seen the Bill, but understand the leading design of it to be, to throw the whole management of the National School, into the hands of the Establishment, and to compel Dissenters to neglect the education of their children entirely, or to do them for instruction, where they cannot so them without violating conscientious principles. Incidental evils that are anticipated, should the Bill pass into a law, are, the destruction of the Sabbath School system, and the exclusion of females from all means of education.

The Dissenters have unquestionably reason to complain that they are compelled to contribute their proportion toward the support of national church, while they never attend worship, and are at the same time supporting their own ministers. The extension of the principle, as proposed by this Bill, compels them to support literary institutions, which they cannot conscientiously approve, cannot fail to be regarded as an intolerable grievance.

The "Continental Society" in London, whose object is to disseminate the Gospel through the Continent of Europe by means of native preachers in the different countries, is but miserably supported. The sum arising from their annual subscriptions does not exceed £130, though the annual expenditures are more than £900. So liberal donations have been received, or the operations of the Society must have been suspended before this time. Its design is nothing less than to extirpate the Infidelity, that has so long prevailed and produced such desolating effects in the fairest quarter of the world, by assisting the Ministers of the French and Genevean Reformed Churches, newly converted Catholic Priests, and making them Missionaries to their ignorant and semi-barbarous fellow countrymen.

Mr. Clough, the Methodist Missionary at Ceylon, has been chiefly occupied for three years past, in translating the Scriptures and compiling a Cingalese Dictionary. In this Pandita, and George Nadois, two converted priests, he finds most useful and able coadjutors.

Dr. Adam Clark is preparing a new and enlarged Memoir of Wesley.

The Rev. Mr. Jarrett at Madras, states, that Hebrew Bibles could be distributed immediately among the Cochins Jews, if they could be obtained. A large number of Hebrew Testaments, copies of some of the prophets, and other books have been put in circulation. The Catalogue of Tremelcius has been published at Madras, and a considerable number of copies distributed.

The London Jews Society propose to see converted Jew, who is acquainted with several oriental languages, as a Missionary to labor in India. He will probably find a fellow laborer in Michael Sargon, who is already known to readers as a native Indian Jew, that has been brought to the knowledge of the truth, and an earnest desire to publish it to his brethren.

The Protestant Episcopal Missionary Society of New-York, embraces in its operations, Domestic and Indian Missions, within the limits of the Diocese of New-York. It has four Missionary Societies in the State, and received the year 1847 73. The whole amount of the Society from the beginning is \$3150.

Foreign Mission Society.—N. York.

Missionary Register for May, the Fourth Annual Report of the Unitarian Mission Society. Its details have been published in detached portions in the Register—and as we have not room to report entire, we shall not attempt to abstract of it. The "Ohio Mission Society" was formed by Rev. Messrs. Leslie, and mentioned in the Register since, it is probable will be the patronage of this Society, and according to the established principles, will be sent forward to occupy station among the Western Indians. Mr. Leslie, and Rev. Mr. Giddings, of St. Louis, have been appointed Commissioners to the Indian country, on both sides the Ohio, as far as the Council Bluffs—to visit the tribes—ascertain their local position, habits and character—form a plan with one or more, and embody the inquiry they may collect, in a Report, which they may extend the future operations of the Society.

The Foreign Mission Society enumerates 50 Auxiliary Societies, and their names. Mr. Baldwin, has received instructions from the Ohio as far as the prospect of a mission to him, to go, to form new societies, and to make the various parts of the country, and transmit the various donations of the Society.

The receipts of the Society for the past year, \$15,363, 35, of which \$3,385, 29, were in hand at the commencement of the year. The total expenditures amounted to \$12,000, 35.

Mr. E. Kingsbury, who has been employed the time for 15 years, by the Commission Society, in the Counties between New York and Pennsylvania, on the Delaware, a newly arrived missionary, New-York Young Men's Miss. Society, says: "I am almost worn out. Here are precious souls—yes, the woods are full of them, and none to feed or lead them. I need help, and may God bless your efforts, there are but four of us preaching Christ in five counties. Report us, as the most necessitous."

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MISSIONARY MEETING.

A Missionary Meeting was held, on Wednesday evening, at the Marlboro Hotel. We had a large attendance; and it was highly interesting; and it was highly animating. The hall filled with ladies and gentlemen, many of the first respectability in the city, and the neighboring towns, assembled on the best means for obtaining the support of the missionary cause. Mr. William Reed, called the meeting to order. He gave a brief sketch of the history of the Society, and at the same time, he read a paper on the subject of the state of the Society, and Mr. Reed resumed the chair.

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ton in a humble capacity; he had translated the whole Bible into that language spoken by so many millions. These gentlemen have received their titles during their residence in India, from the most respectable Universities in Europe. He would also mention Mr. Marsden. When New-Holland shall contain a hundred millions of inhabitants, it will be remembered that Marsden was the founder of Christian society there.

Mr. E. stated that a letter from Mrs. Thurston, at the Sandwich Islands, mentioned the arrival of a vessel from the North West Coast, which reported that the natives there were asking for missionaries; they say, "you bring missionaries to the Sandwich Islands, why don't you bring them to us?" They were told, "you are too savage; missionaries cannot stay with you." They replied, "why don't they come and see us, we will give them the best we have." One chief said, if missionaries did not come there, he would go where they were. Mr. E. remarked that it was less expensive in time and money, and vastly less dangerous to life, for missionaries to go to Ceylon, than to the natives of our own country. Besides, for one heathen in our own country, there are a thousand in India; here they are thinly scattered, there in swarms; our Indians have no written language, they to a vast extent can read. But, said Mr. E. the Saviour has taught us, in the parable of the good Samaritan, not to regard distances in our benevolence, but to call every man our neighbor to whom we can do any good.

Mr. WILLIAM ROPES next addressed the meeting. He was unwilling, when his testimony could be of any value, to refrain from giving it in favor of Missions. All that is wanted to excite a deep interest on this subject is to attend to the good which has been effected. Mr. R. said, it had fallen to his lot to be on missionary ground in India. He was acquainted with most of the Missionaries in Bengal. He had an opportunity to witness the good effects not only upon the Natives, but upon Europeans. What would Bengal have been without Missionaries? There was a constant accumulation of foreigners; men whose object was to make fortunes; very few were men of religion. A few years ago there were no religious institutions, & no churches except two or three belonging to Catholics. The officers of government frequently opposed efforts to do good. When Dr. Cary first went to India, he found an entire destitution of religious privileges. Mr. R. heard Dr. Cary, in a sermon a year ago, appeal to his congregation, that twenty years before there were not five serious persons in Bengal. Now Calcutta is one of the most favored places. The Missionaries there are as respectable as any men in our own country. It is fourteen years since Mr. Thomson was sent out. He is your agent, said Mr. R. no man is more respected. The Baptist missionaries are making great efforts, they are highly respected. They have a great many schools, and large influence with men in power. Mr. Udney and many other gentlemen high in trust under the Company, are friendly to missions. At Serampore the effects are very pleasing. He had an opportunity to see a considerable number of the converts there, who do honor to their profession. He heard the venerable Krishnoo preach. Through twenty years of trial he has never dishonored religion. Mr. R. spent a Sabbath at Serampore. It was one of the most pleasant of his life. He walked with one of the missionaries to see some of the Christian families. It was easy as they passed, to say "surely there dwell, a Christian Family." Their superior neatness and regularity distinguish them plainly from their unconverted neighbors. Here they saw the women companions of the men. The evening services were closed with prayer by a native Christian. His manner was extremely earnest, and a gentleman who understood the ideas, remarked that it was in a strain of elevated devotion, which our language could not reach. In Bengal the English method of instruction has been introduced into two hundred native schools. A School-book Society has been established. In this way all the sciences of the English language are introduced, and finally the Christian religion. The good effect of this will be beyond all calculation. He would relate an anecdote which would set in a strong light the degraded state of women in Bengal. A friend of his asked a rich native why he did not receive his wife and daughters to his table and make them his companions. "Figure to yourself," said he "what you would enjoy with your cook and your scullion at your table and in their society, and you will know what I can enjoy from the company of my wife and daughters." Another deeply lamented the practice of keeping women in subjection, "but" said he "in twelve years we shall enjoy in this respect what Christians do." He knew that it had been supposed that missionaries, as soon as they mingle with the heathen, lose their character and imbibe the vices of the heathen; but he could bear testimony to the character of missionaries in Bengal. All which he had said in favor of others, applied equally to our own missionaries. He was acquainted with them, and could testify to the high estimation in which they are held as men of learning and integrity. He could say that what this country is doing has a powerful effect in arousing other nations. Those in England and India say if America can do so much, we must do more. He had been present at a meeting, where those highest in office in India, came forward in support of missions. He hoped that in this Christian country no one would oppose. Had it not been for missionaries this meeting would not have existed, this country would not have been settled. He hoped people would examine this subject as they do other subjects, and he was certain that those who do not act in favor of missions will forever regret it, and those who do act will regret, if they do not all which it is possible for them to do for the glory of God.

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The Rev. Mr. WISSEK rose. He had been highly gratified in attending the meetings of last week and this evening, not only because he had heard from eye witnesses, that God was actually crowning the efforts of his people with success, even beyond their expectations; but chiefly because he believed the information which had

been communicated, would lead to much greater exertions in this cause, by this community, than had yet been made. He was satisfied that all the objections which are alleged against missionary efforts, have their foundation in ignorance of the subject. He was persuaded that there was religion enough—that there was humanity enough in this community to produce a deep interest in this subject, if its claims were fairly brought before them. He had thought, while listening to the interesting details that had been given, that the mere feelings of common humanity, must, in view of these facts, lead to efficient exertion in this great cause. A heathen poet had said, "I am a man, and therefore feel for man." We are men; and do we not feel for man? Millions of our fellow men are sunk in the grossest barbarism, in the most degraded superstition, and the most stupid idolatry. We have this evening been told, by eye-witnesses, of their degradation and misery; we have been told that in India, the females, (formed to be the friends, the bosom companions of man,) are considered and treated by their husbands, as scullions and slaves. Are we men? and do we not feel for these our fellow men? Shall we not make every effort in our power to extend to them the blessings of civilization? But the only way to civilize them is to send them the gospel. There is no one principle more completely established, by the history of missions than this—the only effectual way to civilize savage man, is to Christianize him. If then we would extend the blessings of civilization to our fellow men, we must send to them the missionaries of the cross. But we profess to have a higher aim—a far nobler object. We believe that the heathen have immortal souls; souls that are lost, but may be saved by the gospel of Christ, and only by the gospel of Christ. But how shall they be saved by a gospel of which they have never heard; and how shall they hear without a preacher? and how shall they preach unless we send them?—What is our duty on this subject? Many of us have dedicated ourselves to God, professedly surrendered every thing to him. "Holiness to the Lord" is stamped upon our foreheads; upon our talents, our property, all we have.—We made no reservation, but gave up all to God, to be employed for his glory. Are we not bound then to employ our talents and our substance in that way which will in the greatest degree promote his glory? And in what way can we so extensively promote it, as by sending the gospel to "every kindred and nation, tongue and people?" We have been informed this evening that a great portion of the heathen world are anxious to receive it, & that God is making it effectual to salvation wherever it is sent. Are not these clear intimations that in this way we may most extensively promote his declarative glory, by employing much of our talents and substance in furthering the work of evangelizing the world? Mr. W. said he was persuaded that if Christians would seriously enquire, in view of their relation to God and the leadings of his providence, what is their duty, what their profession requires of them, they would make far greater exertions in the missionary cause than they do.

Mr. TEMPLE (who is designated for the Palestine Mission) next addressed the meeting. He said it had been objected to the mode of sending out Missionaries, that the Apostles were directed to go without purse or scrip, and their successors ought to do the same. But this, said Mr. T. was when they were sent only to Jews, and were forbidden to go to the Gentiles. When the Apostle Paul was sent to the Gentiles, did he support himself? The gentlemen have told us of the effects of missions upon those who go to reside among the heathen. Take a single instance—a son leaves his father; goes to India; riots in the sins of pagans. At length disease attacks him; he grows pale; he lies upon his bed, trembling on the brink of eternity. What would not a father give to see at this moment a Missionary approach his dying son; to hear him tell of the forgiveness there is in Christ, and point him to the Saviour? What father who had given even a million of dollars for this, would not say he had given a particle of dust, to carry consolation to the bosom of his dying child. Our Missionaries, for whom the contributions of this evening are particularly designed, are in the midst of those who are dying in this condition. They need our support. Let us not withhold good from them to whom it is due.

The meeting was closed with prayer, by the Rev. Mr. JENKS. The amount subscribed at both meetings is, \$1592 donations; and \$638 subscriptions to the Foreign Mission Society of Boston and vicinity, to be paid annually. Subscription papers are left at Mr. Armstrong's book-store, No. 50 Cornhill, where those who intend to subscribe are requested to call.—

THE THEATRE.

We made, a few weeks ago, some statements of the ridiculous scene which took place, respecting Mr. Keen, among our theatre population; and intimated that the subject might be resumed. We will now comply with that intimation. Let us not be misunderstood, as feeling at all interested in settling the question, whether Mr. Keen has conducted properly or not, or whether he is a great actor or not. Our side is neither with Keen or the Keenites. Mr. Keen published in New-York his manifesto against his old admirers in Boston, in which, apologizing most contemptuously, acknowledging that he had been hasty, and intimating that Boston folks have no taste, except in cold weather, he says it is his intention, after playing on all the southern boards, to return again, when the nights get long, to Boston. Another manifesto, however, informs us, that he has suddenly taken his passage in the first ship, for Liverpool, and already sailed for his native land. Thus this English sun of genius has gone down upon the American horizon forever. But with plenty of shining rays from us, to keep him warm, to whatever region he may go. Now while he shakes his purse, and snuffs his bowl, will he exclaim, "The literary emporium of the new world." Our readers may wish to know something of the history of this man, who has excited such commotion. He is now thirty-two years old—was educated at Eton College—has been on the stage seven years, before which he was a midshipman in the British navy. Playing in a manner rather new, he was selected by the Managers of the Drury-Lane Theatre, as the bubble, and puffed at a great rate in the newspapers. Which puffs however, are all paid for, to the printer, and we believe in a more exact manner than in this country, where, for such services, it

is only customary to present the editor with a season ticket for himself and family. Mr. Keen was thus puffed in London, until, if his own declaration be true, he played Richard III. in Drury Lane, thirty nights in succession to houses worth £600 sterling. Making the enormous sum of \$60,000, for tickets only. The preparatory, attendant and consequent expenses probably, did not fall short of as much more. And in the smaller towns, he says, he played, at one time, in one theatre in the morning, and another in the evening, and received one hundred guineas from each; making the very snug sum of \$933 a day. This treatment, imitated every where, and surpassed, if possible, in Boston, fully accounts for his contempt of common rules.

Now how would it be possible to draw such sums as we have mentioned, from the "admirers of the drama," for any beneficial object? Where is the man, amidst all the greatness of mind which adorns the present age, whose talents devoted to any useful purpose, produce him a revenue like Mr. Keen's?

We have already stated that the expense incurred by the attendants upon the theatre, during "a little month" last winter, was not less than 25,000 dollars. The expenses for the other seven or eight months which it is open, are probably \$50,000, making \$75,000, annually paid to support this great school of vice and pollution. There are within the town, twenty-four churches of various denominations, in which religious worship is constantly maintained. There were, during the last year, thirty-one masters in the town schools, and thirty-five mistresses in the primary schools. The aggregate of salaries paid for all this religious and literary instruction, will be about the same sum which is paid to this great college of wickedness, in the centre of the town, to undo all the good which is done by useful instruction. This sum is more than the salaries of one hundred and fifty respectable clergymen in our country towns. Whom does it support? Twenty or thirty men and women, who with very few exceptions, it is well known, we all despise. The sum is sufficient to maintain two thousand native students in the college at Serampore for whose benefit the Rev. Mr. Ward visited this country, and for which the Christian public generously contributed \$9,000.—The mind cannot grasp the amazing contrast. *Thirty men and women employed to scatter moral pestilence and death, through the population of a great town—or two thousand pious natives of India, employed in preaching the gospel of salvation, scattering light and blessing, through the benighted millions of Bengal!!*

Milk.—The season has arrived at which those milk men, who, for the sake of pleasing their customers, are willing to violate the plain law of God, and trample on the best interests of community, have commenced running their carts into town upon the Sabbath morning. We remember the scenes of the last season, when two of our brethren, animated with zeal for the honor of God, prosecuted a number of these men, and although one was compelled to pay his fine, we remember with sorrow, the noisy opposition which was made to these prosecutions, and under what circumstances, part of those prosecuted were permitted to triumph over the laws of God and of this Commonwealth. We remember this, and the record of these transactions will one day be exhibited. A part of the community now support these men. We submit it to the conscience of every man who loves the Sabbath, whether, under these circumstances, it is not his duty, not only, not to be accessory to the crime, by receiving milk on the Sabbath, but to withdraw his patronage altogether from these men, and give it to those who are conscientious.—

Arrival of the Macedonian.

The U. S. Frigate Macedonian, Capt. Downes, arrived at this port on Wednesday from the Pacific Ocean, after an absence of two years and seven months. During this time the ship has visited Columbia River, been at many of the ports along on the Western Coast of America, and been constantly employed in the protection of our Commerce. During her absence the Macedonian has sailed upwards of 68,000 miles. She is now from Rio Janeiro in 30 days, and from Valparaiso on the 18th March. Lord Cochran with most of the Chilean squadron, continued off Calta in February. Gen. San Martin was about 80 miles from Lima, with a force of 7 or 8000 men. The Spanish force of about equal strength, was at Lima. The Vice Roy of Chili had been deposed by the military, and Gen. La Serna, appointed in his stead.

A Portuguese 74 gun ship, with about 15 sail of vessels of war and transports, with the King and Court on board, sailed from Rio Janeiro for Lisbon, April 25th.

The Macedonian has lost her Chaplain, the Rev. Azariah Wilson, one Lieutenant, Mr. John P. Cambreling, one midshipman and 29 men. 24 by disease, 3 drowned, and two murdered by the Spaniards.

The M. has brought as passengers, Mr. Hill, of New-York, late U. S. Consul at Valparaiso, Lt. Prince of the Constellation, who crossed over from Valparaiso to Buenos Ayres, and from thence to Rio Janeiro by water. She has also \$343,243 Spanish dollars, and 30,441 ounces of silver for various merchants in the U. S. The U. S. Frigate Constellation sailed from Valparaiso for Coquimbo, 10th March.—

MASSACHUSETTS LEGISLATURE.

The Legislature of this Commonwealth was prorogued on Saturday last. Among the acts passed at this session, beside private corporations for manufacturing purposes, &c. are acts to incorporate The Trustees of Hopkins Academy—the Essex Historical Society—the Boston Fuel Savings Society—the Society for employing the female poor—the Trustees of the Saunderson Academy and school fund—First Calvinistic Baptist Society in Beverly—the proprietors of the Boston Theatre—to establish the town of North Bridgewater—to authorize the Judge of Probate for the county of Middlesex to hold a special court [at Groton on the 2d Tuesday of August next]—to prevent the destruction of birds on salt-marshes [forbids killing of birds between first of March, and first of September, except by owners on their own land, under penalty of two dollars; towns may suspend the operation of the law, at the annual meeting in March or April]—an act providing for the support of state paupers, [towns to be allowed not exceeding ninety cents a week for adults, and fifty cents for children]—an act relative to filling vacancies in the offices of Secretary and Treasurer—an act in addition to the act for establishing a court of Common Pleas, [when the court shall sit, or near the same time in different counties, the justices are authorized to make such arrangements as shall be convenient to themselves, and insure a prompt dispatch of business; some provisions are also made respecting clerks]—an act in addition to an act to relieve towns from the expense of persons imprisoned for debt, [when any person confined on account of a debt contracted after March 14, 1830, shall claim support as a pauper, the prison keeper shall within twenty-four hours furnish such support at the expense of the creditor, at the rate of one dollar and twenty five cents a week; no town is hereafter liable; and if the jailer shall demand at the time of committing any person, of the creditor, his attorney or the officer, security for the amount of expenses, should the prisoner demand relief, and such security is not furnished, he may at the expiration of twenty-four hours after the prisoner claims relief, discharge him from imprisonment. Where the debtor is thus discharged, the debt and costs are a legal charge upon his estate but not on his person. In issuing executions, when the debt accrued prior to the date mentioned, that fact is to be certified

on the back.]—the acts respecting the erection of wooden buildings within the town of Boston, are modified so as to permit the erection, for five years, of such buildings in South Boston, not more than 30 feet high or 40 feet square, or within 50 feet of any other building, and to permit wooden buildings in other parts of the town with ten feet posts, and a sloping roof, the whole not to exceed sixteen feet.—

Sir EDWARD PIGOT has been appointed Governor of Ceylon. It is hoped, that under him, Mr. GARRETT, our Missionary Printer, will be permitted to reside upon the island.—

AMHERST ACADEMY.

The Public are informed that the Board of Trustees of Amherst Academy, have elected the Rev. Zephaniah Swift Moore, D. D. to be President of the Collegiate Charity Institution in this town, and that he has accepted the trust.

The Rev. Gamaliel S. Olds, has been elected Professor of Mathematics, and Natural Philosophy; and Joseph Eastbrook, A. M. has been elected Professor of the Greek and Latin Languages in the same Institution.

The price of tuition for each student, is eight dollars the term, or twenty-four dollars a year. Persons who pay for their education, as well as beneficiaries, will be admitted.

The preparatory studies, or qualifications of candidates for admission into the several classes of the Collegiate Institution, and the course of studies in the various departments of science and literature, during the four years of membership, are to be the same as in Yale College.

The first term of study will commence on the third Wednesday of September next, when candidates for admission into the several classes will be examined.

In the present infant state of the Institution & funds, it is expected, that the persons who wish to avail themselves of the charity fund, as beneficiaries, shall be under the patronage of some Education Society, or other responsible association, which shall furnish, to each beneficiary, a part of his support, to the amount of at least one dollar a week, for which he will receive his board and tuition. And it will be required of every applicant, that he shall produce to the Examining Committee, satisfactory evidence of his indigence, piety and promising talents. By order of the Board, N. WEBSTER, President.

Amherst, June 14, 1831.

HAVERHILL, JUNE 16.—REV. DR. DANA, of Dartmouth College, passed through town yesterday on his way to Hanover. His health is much improved, and he will probably resume the duties of his office on his arrival.

BANGOR, JUNE 14.—ISAAC DAVENPORT, Esq. of Milton, Mass. has by a deed of gift secured to the Theological Institution in this town, a site for its buildings, valued at 1000 dollars.

CRIMES, &c. &c.—At the last Circuit Court of the U. S. in Illinois, Che-wa-charah and Whorah-jin-jah, two Winnebago Indians, were convicted of the murder of two American soldiers near Fort Armstrong, in March last, and sentenced to be hung the 14th July. Their Chief, Cahrah-mah-ree, who attended the trial, was indignant at the barbarous treatment the convicts had experienced in jail previous to their trial; and Col. Leavenworth had ordered an inquiry on the subject.

HUMAN DEPRAVITY.—One John Duncan, lately executed in Missouri, confesses in his dying speech, that he travelled 300 miles to kill Mr. Stephens, of whose murder he was convicted, that he then killed the son of Mr. S. then his wife, and last her infant son—all deliberately, with time intervening between each act.

DEATHS.

In this town, Mrs. Sarah Deverell; Edward, aged 3 years, and on Sunday George, aged 1 year, children of Mr. Samuel Jewett; Mr. Peter Blair, aged 64, a native of Scotland; Caleb Williston, youngest child of Mr. Thomas Whitsett; Seth, son of Mr. Sumner, aged 3 years; Hannah, wife of Mr. Thomas Lillie, aged 46; Mr. William Paine, aged 27; John Gibson, only son of Mr. Worham Priest, aged 16 years; Mary Bird, aged 20 months, child of Mr. George B.; Suddenly, Mrs. Jannett Thwing, aged 43, wife of James T. In Charlestown, Mr. Samuel Bowman, aged 46; Mr. Ira Smith, son of Mr. Elias Smith of this town; In Hingham, Mrs. Lydia, wife of Mr. Jonathan Lincoln, aged 83; Miss Sally Hobart, aged 35.—In Beverly, Mrs. Brown, wife of Mr. Simeon R. aged 50.—In Salem, Mr. Lewis Tucker.—In Portsmouth, N. H. Capt. Josiah Mitchell, aged 63, formerly of Newburyport.—In Bath, Capt. Joshua Thornton, aged 41.—In Middlebury, Vt. Ira A. Deman, Esq. Attorney at Law, aged 36.—In Campbell County, Va. Mr. Charles Layne, aged 121, leaving a wife aged 110, and some old great grand children. He was born in Virginia.—At Calcutta, Mr. Thomas Eldred Pittman, a native of Newport R. I. in his 46th year.

Died of consumption in Bowdoin, N. H. Miss Phebe Knight, aged 21; Very suddenly John, son of Rev. Wm. Patrick of Canterbury, N. H. aged 8; occasioned by eating vegetable poison.

IMPROVED EDITION OF

EDWARDS ON THE AFFECTIONS.

JUST published, and for sale by JAMES LORING, at his Bookstore, No. 2, Cornhill, price 75 cents in boards.

"THE TREATISE ON RELIGIOUS AFFECTIONS," by the late Rev. JONATHAN EDWARDS, A. M.; somewhat abridged by the removal of the principal Tautologies of the Original; and by an Attempt to render the Language throughout more perspicuous and energetic. To which is now added, *A copious Index of Subjects.* "It is no disparagement to any one to say, that he [President Edwards] is, without a rival, the greatest Divine of the present century has produced. His book on Religious Affections, his Essays on the Conversions in New England, &c. discover his superior skill in experimental Theology.—We take this opportunity of recommending, with all the energy of which we are capable, the Works of President EDWARDS."

London Evangel. Mag. Vol. III. p. 56 & 37.

"The small work before us is an abridgment, and an attempted improvement in point of style, of one of President Edwards' most useful and practical treatises. We are not great admirers of abridgments, and have very little taste for improvements upon an author's style; yet we must admit that the "Treatise on Religious Affections" was susceptible of both. To give greater publicity to a work so admirably adapted to extensive usefulness, by compressing it into a cheaper and more readable form, is the design of the present publication; and in the execution of his task, Mr. Ellery has succeeded beyond our expectations."

Edicite Review of 1820.

Also—Alger's Elements of Orthography, a new Book for Schools, 13 cents.

Watts on the Mind, with Questions, 624 cts.

Mason on Self Knowledge, with Questions, 62 1-2 cents, and 37 1-2 cents half bound.

June 23. ep3m

N. D. GOULD.

RESPECTFULLY informs his friends and the public, that he teaches Penmanship, Palms, Sacred Songs and Duets, at Chancery-place, in the room opposite the Vestry, Mondays and Thursdays, from 3 o'clock till 6 P. M. As the place and employment are remarkably pleasant, nothing shall be wanting on the part of the instructor to make the School profitable to those who may favor him with their attendance.—Terms reasonable. Inquire at Mr. ARMSTRONG'S, No. 50, Cornhill, June 23.

POET'S CORNER.

THE BLIGHTED ROSE-THORN.

From the Liverpool Mercury.
A striking instance of precocity is furnished in the following little piece, written by Caroline, daughter of the Rev. Charles Symonds, who was born in 1792, and died at the early age of eleven. It was afterwards inscribed on her tomb.

Scarce had the velvet lips imbibed the dew,
And nature hail'd these, infant Queen of May;
Scarce saw thy opening bloom the Sun's broad ray.

And on the air its tender fragrance threw;
When the north wind enamour'd of thee grew,
And from his chilling kiss thy charms decay;
Now droop'd thy head, now fades thy blushing hue,
No more the queen of flowers, no longer gay.
So bloom'd a maid, her guardian's health and joy,
Her mind array'd in innocence's vest;
When suddenly, impatient to destroy,
Death clasp'd the victim to his iron breast.
She fades—the parent, sister, friend deplore
The charms and budding virtues, now no more.

For the Boston Recorder.

ADDRESS TO CHRISTIANS.

O ye that love the desolated walls,
Of mourning Zion, hear my pensive song,
Attend this soft, admonitory call,
And let me ask, "Why sit ye still so long?"
"Why sit ye still?"—while there remains within,
O'er crucifix of the Prince of peace?
One passion unsubdued, one crimson sin,
To mar the fruits of faith and holiness?
"Why sit ye still?" while 'mid your circling
friends,
One soul estranged from its God is known?
Pray, warn, admonish, till that soul attends,
And seeks salvation at Jehovah's throne.
Around you gospel sinners hourly die,
And sink in waves of misery unknown;
"Why sit ye still?"—O lift a louder cry,
And make the way of gospel mercy known.
The heathen perish—"Why do ye sit still?"
Your skirts are crimson'd with their precious blood;
Yours is the task, to go to them and tell
That Jesus is the only way to God.
The Jews are dying in their unbelief;
And you must point them to a Saviour, come,
'Tis your compassion, that must give relief,
And help, restore, and bring the wanderers home.
Long has the earth in dubious darkness sat,
With here and there a solitary ray
Of Gospel light, to point the sinner's feet
To the blest path that leads to endless day.

"Why sit ye still?" amid this dying world?
You only know the sweets of sins forgiven,
Arise, and toil, till you have wide unfurl'd
The peaceful banner of the King of Heaven.
O how can Christians thus securely sit,
While millions call so loudly for their aid?
Do they their Saviour's last command forget,
Or are their hearts of flint or iron made?
Christians awake! O sit no longer still
In dull stupidity, from slumbering cease!
For your exertions yet, the world must fill
With Gospel light, and life, and heavenly peace.
P. H. B.

MISCELLANY.

American Ecclesiastical History.

For the Boston Recorder.

Brief sketch of the history of the Church in South Reading, Mass.

It may not be unsuitable to notice here, that what is now South Reading, was the south & first parish in Reading. It was first settled. The north parish was next incorporated. And the west parish, owing to distance and increase of population, was set off, and a church organized there nearly sixty years ago.

These three parishes constituted a harmonious town, till a few years ago, when the first or south parish, obtained an act of incorporation, and became a distinct town by the name of South Reading.

It was here, that a short time after the landing of the fathers at Plymouth, a settlement was commenced, ten miles north of Boston, and ten west of Salem. It seems to have been first planted by pious men, as most of the other new settlements in those days were. As was usual in those times, soon after a settlement was formed, and the settlers had gained a little strength, a church was organized, and a minister settled the same year. Nov. A. D. 1644, this church was gathered, and Mr. Henry Green was ordained their pastor.

It appears by the records of this church, that it was established on those doctrines usually called doctrines of grace. Church and pastor were first Congregational Calvinists, as were the first settlers of New-England—I had almost said, "As all our fathers were." For more than a century and a half, it is not known that an individual existed in the three parishes of a different denomination. And what may be considered a little remarkable, is this fact; these three churches, settled twelve or thirteen ministers within one hundred and seventy five years, & dismissed none. The Church in South Reading have settled 8, buried 7, and dismissed none. Mr. Green, who was ordained as above, continued but 4 years; died, 1648.

Mr. Samuel Haugh, his successor, was ordained, 1650. Mr. John Brock succeeded him Nov. 1668. And after a ministry of 20 years, was succeeded by Mr. Jonathan Pierpont, who was ordained, June, 1689. His ministry also was twenty years; died 1709; and was followed in the pastoral office by Mr. Richard Brown, who was stationed here, 1712. The duration of his ministry, like that of the two last, was also twenty years. He died, 1732. After him, but eleven months elapsed, before the ordination of Mr. William Hobby, some of whose writings are still extant, and worthy of reprinting. He published a concise treatise on self examination. He also wrote a letter to his people, which consisted of advice relative to the choice of another pastor, found in his study after his death, entitled, *Advice from the grave*, which his people published. This letter may be seen in the Mass. Magazine, vol. 5, no. 10, March, 1808. It is worth a perusal. Mr. Hobby was considered in his day, a man of learning, and strong powers of mind. He continued in the ministry, about 32 years; ordained in 1733, and died, 1765; nearly 12 years longer than any of his five predecessors.

Mr. Caleb Prentiss, his successor, was

ordained, Oct. 25, 1769, after a lapse of 4 years from the death of Mr. Hobby, a much longer period than between any of the former pastors. Mr. Prentiss sustained the ministry 34 years; two years longer than any of his predecessors; died, Feb. 7, 1803; the seventh and last minister this church and people have buried.

On the 17th Oct. of the next year, 1804, his successor, who, in a few years, probably, must be enrolled with his venerable predecessors, who are gone to give account of their stewardship, was stationed here to take the place, and sustain the office of a long succession of worthy men; and he often, most sincerely, and with much concern, exclaims, in view of the high responsibility attached to his place and office, "Who is sufficient for these things?"

All the ministers who have died here, were men of classic education. The two first were doubtless educated in Europe.—The five following were graduated at Harvard University. Mr. John Brock, the third minister, A. D. 1646; four years after the class, which first received the honors of that institution. Mr. Jonathan Pierpont, 1685. Mr. Richard Brown, 1697. Mr. Wm. Hobby, 1725. Mr. Caleb Prentiss, 1765. All these ministers lived and died, as far as appears, in the affections of a ministerial people, without ever having a Council called, to settle any difficulty. The prosperity, religious, moral, and social order and happiness, which have characterized this people for more than a century and a half, were such as might be expected under an enlightened & evangelical ministry, enjoyed in harmony and peace.

Notwithstanding the present generation have fallen on times, less propitious than those of the fathers, in respect of religion and morality, and consequent social happiness; notwithstanding this once united people have, in later times been rent; (though, like the kingdom of Israel, they were not rent, till the counsel of the old men was forsaken, and the counsel of young men followed;) yet this church, respectable at least for its age, retains the puritanic principles of those holy men, who first erected the standard of the cross in New-England. The great Head of the Church has seen fit to bless the word and ordinances, as administered in this Church, to the conviction, renovation, sanctification & salvation, as we trust, of many immortal souls. About seventeen hundred, reckoning the dead & the living, have united with this Church. There have been many instances of special revival, when the people "flocked to Christ as a cloud, and as doves to their windows." And we have had recent evidence that God is still mindful of his covenant, in the revival we witnessed the past year. And we know he will be with us while we are with him; for he is a covenant keeping God. His kind and gracious interpositions in behalf of this Church, for the long period of 175 years, are a pledge of his future care. "They that wait upon the Lord shall renew their strength." As long as our churches will "hold fast the faithful word," and "live as the grace of God teaches," he will not be wanting on his part; but will sustain and prosper them; and no weapons formed against them, however they may seem to succeed for a time, can eventually prosper; for "he that toucheth the church, toucheth the apple of his eye."

REVEREND EMERSON.

HAMPSHIRE CHRISTIAN DEPOSITORY.

[It is no slight recommendation of any proposed method of doing good, that it is simple and adapted to the convenience, as well as to the capabilities of those who are expected to adopt it. It may often be almost beyond the power of the most benevolent individuals to advance money to the amount they wish, for a pious object, when, without the smallest inconvenience, they may devote a portion of the "first fruits of their increase," and contribute very materially to the Lord's treasury, without any perceptible diminution of their income. And at the present time, when money is obtained with more difficulty than formerly, and when the good Providence of God, is causing the grounds of the rich and the poor to bring forth plentifully, it is a matter of rejoicing, that the Spirit of God has put it into the hearts of many, to bring the produce of their fields, of their shops, of their trades, and dedicate it to the building of the spiritual temple. It is to be hailed as an auspicious omen to the great work of evangelizing the world, that it is henceforth to be forwarded by the systematic co-operation of the great body of our farmers and mechanics—that it will no longer depend solely on the pecuniary contributions, either of the rich, or of those poor who are easily discouraged from giving money, by the difficulties of procuring it. The CHRISTIAN PATRIOTISM of Northampton and some adjoining towns, cannot be too highly commended. Their worthy deeds need not our feeble praise. Their record is on high. They have set a noble example to every town in New-England. The experiment they have already made, assures them of success in their further efforts, and instructs all who hear of it to "go and do likewise." We are much obliged to our correspondent for the following communication.]

For the Boston Recorder.

The business of cultivating Missionary Fields, has of late excited a lively interest in many parts of New-England. Stimulated by the successful experiment recently made in their own town, and encouraged by the earnest solicitations of individuals in the vicinity, a number of gentlemen in Northampton, Mass. at a public meeting held in April last, for the purpose of devising measures to facilitate the charities of those who are disposed to honor the Lord with a portion of their "first fruits," formed themselves into an Association by the name of the Hampshire Christian Depository. The object of this Association, is, to provide and manage a common charity store-house for the county. Its concerns are committed to twelve Trustees, from whom a Committee, Treasurer and Keeper are to be annually chosen. It is the duty of the Keeper to receive all articles of Agriculture, Commerce and Manufacture, and all monies that shall be brought to him by individuals or Associations

within the county, in aid either of Tract, Bible, Education or Missionary Societies. It is also his duty, by the assistance of the Committee, to convert into money those articles which are designed for that purpose, applying the money so raised, and all monies that shall be contributed, according to the direction of the respective donors; and to forward those articles of clothing &c. which are not to be sold, to their places of destination. Those articles and monies which may be left with the Keeper, without designating the particular objects to which they are to be appropriated, are to be considered as designed for the American Board of Commissioners for Foreign Missions. It is the duty of the Trustees, at the close of each year, to publish a detailed account of their receipts during the preceding year, the names of the donors (unless they shall request to have their names concealed) and the objects to which the contributions shall have been applied.

The advantages of such an establishment in the centre of a county, must be obvious to every one who feels an interest in the benevolent operations of the present day. It provides a method in which those who cannot well contribute money, may easily do something for the spread of the gospel; gives system to the business of cultivating Missionary Fields on an extensive plan; and furnishes means of applying the smallest contributions in articles of agriculture, commerce and manufacture, directly to the grand object of evangelizing the world.

Immediately after the establishment of the Hampshire Christian Depository, an Association, consisting of seventy or eighty members, was formed in a neighboring town, from whose Constitution, the following is extracted, as the substance of the two most important articles.

"It shall be the duty of the Receiver (one of the officers of the Society) to take charge of all articles and monies that may be left with him, and to convert into cash, in the best manner he can, all those articles which are designed for that purpose, so far as may be convenient, and to transmit the remainder, together with those articles which are designed for particular missionary stations, and all monies arising from contributions and the sale of articles, to the Keeper of the Hampshire Christian Depository, to be appropriated according to the direction of the respective donors. It shall also be his duty to mention to the Keeper of the Hampshire Christian Depository, the names of the respective donors and their place of residence."

"Each member of this society shall, in the spring of the year, make some appropriation, either from his flock, his field, his fruit trees, his merchandise, his manufacture, his labor or his income, for the benefit of one or more of the great institutions which have for their object the dissemination of religious knowledge. Whatever is thus appropriated shall be transmitted by the donor, or sold by him, and the money arising from the sale thereof shall be transmitted to the Receiver of this society and applied according to the direction of the donor. If, however, any articles or monies shall be contributed, without designating the particular object to which they are to be appropriated, they shall be considered as designed for the A. B. C. F. M. Should it be found more convenient, any number of the members of this Society living in the same neighborhood, instead of making separate appropriations, may associate themselves together for the purpose of cultivating a Missionary Field in company, applying the proceeds thereof according to the manner prescribed in this article."

The cultivation of Missionary Fields, is the principal object for which this Association was formed. But as there are some who would probably choose to contribute articles raised from their farms, or procured by their merchandise, their manufacture, &c. in the usual way, it was thought expedient to extend the plan so as to embrace them also.

In Northampton, an Association has been formed for the cultivation of a missionary ground, and commenced the improvement of a field, for the present season, comprising fifteen acres.

A similar Association in Hatfield has commenced the cultivation of a missionary field of 9 acres.

A considerable quantity of land in Hatfield is devoted to the same object.

In several other towns in the county, Associations have been recently formed for cultivating Missionary Fields, and collecting various articles of Agriculture, Commerce, and Manufacture, to replenish the treasury of the Lord.

REPORT OF THE SAMARITAN SOCIETY.

Andover, May 1821.

In this day of benevolent exertion, all are indulged the delightful privilege of being actively engaged for the promotion of Christianity. Of exerting their influence, however circumscribed, for the advancement of that kingdom, which "is righteousness, peace and joy in the Holy Ghost." While many are uniting their prayers, their labours, and their charities to save the soul condemned to death, and be the instrument of transplanting that to "a nobler, happier soil," ours, Dear Ladies, is the pleasing office to see that the casket which contains the gem is entire; to attend to the bodily wants of the suffering child of God, and with our hands administer to the necessities of those who have hoped to be zealous ambassadors of the Lord Jesus.

Though a delicate mind naturally shrinks from the idea of pecuniary dependence, yet the good of the church seems to require, that the student who "holds with fortune doubtful strife," should, when comforted and assisted. What duty can be more delightful, than to cheer the despondency of those, who, in their zeal to enter the field now white for harvest, and which has long suffered for labourers, have denied themselves the sweet endearments of friends and home, and after a succession of trials, are at length brought to contend with poverty, disease and all their attendant evils? What heart but one estranged from every feeling of humanity, would suffer them in such a season to feel the chilling influence of neglect? Can we not rejoice in the providence which has associated us together? Will not the experience of the last three months testify that there is pleasure to be derived from supplying the wants of the destitute? While entering the chamber of the departed *Mills*, have we not, silently at least, blessed God, that there was a Samaritan Society? When no mother's voice could soothe, and no Father's arm support; when brothers and sisters were forbidden the heart felt pleasure of approaching that bedside with messages of tenderness and love, did we not rejoice in the privilege that we were suffered to perform for him, the offices of mothers and sisters? Yes; while tasting the cup of grief, with pleasure we strove, as far as in our power, to remove the bitter sediment; and while with his trembling lips he says "I was a stranger and ye took me in," we rejoiced in being permitted to remove his anxiety, alleviate his sorrows, and with all, blend our petitions with our exertions, that the soul just ready to leave us, might enter upon the glories of immortality. Such we trust is now his happiness. This is the second individual, since the formation of this society, who has been made to feel death's icy hand. During its existence forty-two persons have been assisted, and fourteen of this number during the past year. But through the blessings of him, "who is the health of our countenance," we have been permitted (with the exception of a single instance) with timely aid, to witness returning health, and to cherish the hope that we may yet see these individuals faithful labourers in the vineyard of our Lord. Through our instrumentality, they may perhaps be enabled to break to perishing sinners the bread of life, and at last carry forward to the general harvest, many sheaves fully ripe, whereby praise and glory may

be ascribed to Him, who "ever giveth the increase." And is this nothing? If such happy effects may result from our efforts, will any individual wish to withdraw her subscription, or withhold her heart from such a work? Rather let us unitedly offer our thanks to Zion's King, that he has in any instance implanted the disposition to imitate the character of the "good Samaritan," who would not refuse the "oil and wine" when needed. And while we use a combined influence to enlarge the funds of this Society, that we may be enabled to scatter with a more liberal hand for the supply of the necessities of our fellow-sufferers, we would not be unmindful of that assistance which has been tendered us by individuals who have aided in this delightful work. Having proved from sweet experience, that "it is more blessed to give than to receive," may they be doubly rewarded by that Being, who will never permit the least act of kindness or charity to pass unnoticed or unrewarded.

But above all would we look well to the motives which actuate us to the performance of this duty, suitably realizing our own dependence upon Him, "in whom we live, move and have a being;" and when our clayey tenements shall crumble quite away, with the departed Robinson and Mills, may we enter that world, where "the inhabitants shall not say I am sick," and like them receive the welcome plaudit, "Well done, good and faithful servants, enter ye into the joy of your Lord."

The following is the amount of the receipts and expenditures of the society, the past year.

Amount of Notes, \$234, 84—Annual Subscribers, 63, 14—Donations, 17, 25—Balance in Treasury last year 32, 70—	\$347, 93.
Contra Cr. Notes without interest, \$61, 00—Do. with interest, 105, 00—Expenditures 57, 27—Balance in the Treasury, 124, 66—	\$347, 93.

* This number is small, considering the whole number of students in both seminaries, to be between two and three hundred.—[Communicated]

INTERESTING FACT.

To the Editor of the N.Y. Christian Herald.

SIR—The following anecdote was related by the Rev. Dr. M. (who knew the fact), in a social meeting for prayer. I hope you will consider it sufficiently interesting to insert in the Herald, and oblige, A. S. SCHUBERT.

A gentleman residing in the western part of this state, a few years since, had sent two of his daughters to Litchfield for an education. While they were there, God was pleased to bless the place with a revival of religion. The news of it reached the ears of their father. He was much troubled for his daughters; apprehensive (to use his own words) that their minds would be affected, and they be frightened into religion.

He had been informed that the Spirit of God was striving with them, and that they were inquiring, with the deepest solicitude, the way of eternal life.

Alive (as he thought) to their happiness, and determined to allay their fears and quiet their distresses, he sent a friend to Litchfield with positive orders to bring them immediately home, that they might not be lost to all happiness and hope, and consigned to gloom and despondency.

The messenger departed on this errand of their father's love. He arrived—but was told that God had baptized them both with his Spirit and adopted them into his family. They had chosen Christ for their portion, and had resolved that whatever others might do, they would serve the Lord. They looked at both sides of the great question—they looked at the world and the pleasures of the world, and they looked to God and the glories of immortality, and with an eye full fixed on heaven, they determined to live for eternity. They saw their chief happiness to consist in loving and serving God. They discovered that "religion never was designed to make their pleasures less"—that it commends and approves every rational enjoyment which the world can afford, and adds others of a higher & more exalted nature, which the world cannot give nor cannot take away.

They returned to their father's—not overwhelmed (as he expected) with gloom and despondency, but with hearts glowing with gratitude to God, and countenances beaming with a heavenly serenity and celestial hope. Indeed they rejoiced in the Lord.

They told their father what the Lord had done for their souls—that they were pilgrims here—they kept in view the bright fields of promise as they traversed this desert of sin, and were looking for that city which hath foundations.

Soon after their return home, they were anxious to establish family worship. They affectionately requested their father to commence that duty. He replied, that he saw no use in it. He had lived very well more than fifty years without prayer, and he could not be burdened with it now. They then asked permission to pray with the family themselves. Not thinking they would have confidence to do it, he assented to the proposition.

The duties of the day being ended, and the hour for retiring to rest having arrived, the sisters drew forward the stand, placed on it the Bible—one read a chapter—they both knelt—the other engaged in prayer. The father stood—and while the humble fervent prayer of his daughter was ascending on devotion's wing to Heaven, his knees began to tremble; his nerves which had been gathering strength for half a century could no longer support him—he also knelt, and then became prostrate on the floor. God heard their prayer, and directed their father's weeping eyes (which had never shed tears of penitence before) to the Lamb of God which taketh away the sins of the world.

Happy father! a believing father—and believing children!—whose God is the Lord!

From the London Sailors' Magazine.

THE HARLOTS SILENCE.

"We had the meeting last Friday in the Jubilee's hold. The sailors had taken a great deal of pains and trouble (with much pleasure the captain said) in fitting up a Chapel. They were taking in the cargo, and to accommodate us, they had stowed hogheads up in the wings, and covered them over with sails, that it looked like a little amphitheatre. Many sailors were there, and we generally now have female friends. Captain B. told me, that he had eight passengers from Plymouth this voyage. One was a sailor, belonging to a man of war brig, that put into Plymouth from India, and sailed from thence to Deptford to be paid off, leaving Jack behind. The other seven were prostitutes of the most depraved sort, following the brig, to be present when paid off. Captain B. said they were no sooner under weigh, than he was so annoyed with their horrid blasphemies and obscenity, that he told them if they did not desist, he would put them to the next port, and reland them. They laughed at him, and proceeded in the old way—he at last asked if any of them could read, and finding they would, he said if they would be quiet, he would lend them a little book or two to amuse them. He handed out the Swearer's Prayer, Young Cottager, and two or three other Tracts, which they read while seated round the cabin, and they had the desired effect; he did not hear a single oath or obscene word all the voyage afterwards, and one of the women was melted down so, that she declared she would give over the abandoned life she had been going on in for many years, as soon as she arrived in London. She was frequently in tears, and Captain B. says, there was every sign of real repentance. The whole party were reading the Tracts for hours every morning and evening, and at morning and evening worship in the cabin, they used to listen at the head of the companion ladder. Who can tell the good that may arise from this!—ma-

ny will be found in Heaven through reading Tracts being given in this casual way.—May this bread cast upon the waters be found many days?"

FAMILY VISIT.

On Tuesday of the last week [says the Gazette (N. Y.) Palladium] Mr. Daniel Bull, of the town of Montgomery, Orange County, invited all children and their companions, together with his grand children, to pay him a family visit. His children numbered 12—ten of them were married, increased the number to 22—his grand children numbered 54—these being added to the goodly number of seventy six!—Besides these there were several other relatives present, who had assembled to witness the interesting spectacle. They all sat down at the same table, where it may emphatically be said, "harmony & good fellowship prevailed." In the afternoon the Rev. Mr. Johnson, of Newburgh, one of sons-in-law, preached to them a well adapted sermon, taking the 1st v. of the 133d Psalm, his text—"Behold how good and how pleasant it is for brethren to dwell together in unity."

The Rev. DAVID L. HEW, acknowledged receipt of twenty dollars from the Reading Society in Sandwich, Mass. to constitute him member for life of the Domestic Missionary Society of Mass.

During the last year \$1157 50 were received from visitors to West's celebrated picture *Christ healing the Sick*, deposited in the Pennsylvania Hospital. Phila. Pa.

SEASONABLE ARTICLE.

MATTRESSES, filled with the best CURLED HAIR, or the best MOSS, on hand made to order by J. BUNSTEAD & SON, 68, Cornhill. June 6.

Whipple's Compend of General History. NEW Edition, with Questions—together with the other Books ordered to be used in Classical School in this town, for sale by R. ARNOLD & LORR, No 75, Cornhill. June 6.

CALL AND SEE.—R. P. & C. Williams, Cornhill-square, offer for sale, an elegant London Pocket Edition of Watt's Psalms & Hymns, in Pocket Book style, morocco gilt Edges, various colors, such as red, blue, purple, yellow, &c.—price only \$1.25. A discount will be made to those who buy to sell again.

R. P. & C. W. have a great variety of Medical, Agricultural and Miscellaneous Books which they offer on the most liberal terms. Any Book called for not on hand, will be obtained if in town. June 10.

Manual for Episcopal Sunday Schools.

JUST Published, by JOSEPH W. INGRAM, Franklin Avenue, Boston. "A Manual for the use of Children in Episcopal Sunday Schools, containing an Address to the Scholars, Prayers, Hymns, the Catechism of the Protestant Episcopal Church, and an Explanation of the Festivals and Fasts of the Church, &c. compiled by the Superintendent of the Salem Street Sunday School, Boston." Price \$12.50 per hundred 1834 cents single.

For a notice of this work, see the Gospel Advocate, for May, 1821.

RECOMMENDATIONS.

We the subscribers have examined a Manual for Episcopal Sunday Schools, compiled by the Superintendent of the Salem Street Sunday School, and with great pleasure recommend a work calculated to be of much service in religious education of young children. SAMUEL F. JARVIS, D. D. Rector St. Paul's Church, New York.

TO THE COMPIER.

DEAR SIR,—I have perused with much interest and pleasure your "Manual for the use of the Scholars of the Salem Street Sunday School, under your superintendence. Viewing this reasonable publication, and well calculated to promote the moral and religious improvement of our children and youth, it is my earnest desire that it may be introduced into all our Sunday Schools, and find its way into every family. It is accompanied by the blessing of Him, in the days of his flesh, said, *Suffer the little children to come unto me, and forbid them not, for such is the kingdom of heaven.* Yours, &c. A FRIEND OF THE RISING GENERATION.

Manual for Sunday Schools.

Also just published, as above, "A Manual for the use of Children in Sunday Schools, containing an Address to the Scholars, Dr. Watts's Hymns, &c. compiled by the Superintendent of the Salem Street Sunday School, Boston." Price \$12.50 per hundred, and 18 3/4 cents single. For a notice of this work see Boston Recorder of March 3, 1821.

RECOMMENDATIONS.

From Rev. S. S. Dwight, of Boston. The Subscriber having examined "A Manual for the use of the Scholars of Sunday Schools, compiled by the Superintendent of the Salem Street Sunday School, Boston," cheerfully commends it as a work inculcating the best principles and practices, and calculated to be used in those Sunday Schools into which it may be introduced. S. S. DWIGHT.

From Rev. William Jencks, of Boston. The little book, entitled, "A Manual for the use of the Scholars of Sunday Schools," is well calculated to lead the minds of the young to virtue and piety, and as such is cordially commended to the use of instructors by WILLIAM JENCKS.

From Rev. Dr. Baldwin, of Boston. I have perused the Manual for the use of Sunday Schools, with some degree of attention. The sentiments appear in general to be evangelical and well calculated to impress the youthful mind with a reverence for God and religion. I sincerely hope it may prove useful wherever it is introduced. THOMAS BALDWIN.

The above work is also for sale at the stores of Cummings and Hilliard, Richardson, Lord, Lincoln and Edmunds, S. T. Armstrong, Charles Ewer, and R. P. & C. Williams, Boston.

NEW MUSIC.

JUST received at the FRANKLIN MUSIC WAREHOUSE, Belles without Beaux, Overture—Heart's Ease, a Rondo—No. 1. Overture—Patrick O'Dermott—No. 2. My Native Land Good Night—Oh Cuck!—Lang Syne—Haste Away Idle Time—With a variety of new Waltzes, Marches, Dances, &c.—Challoner's Instructions for Piano Forte &c.—Challoner's beauties for the Flute, and Violoncello, an improved edition. Mr. Shaw's new Song. "THE POLAR STAR" is in press, and will be published this week. Also, a few of Barnett's Copying Pens for sale, with the apparatus and directions.

The Enterpriser.

A second Edition, of the Second Volume THE ENTERPRISE, OF MUSICAL INTELLIGENCE, AND LADIES' GAZETTE, is now in press—subscribers, will in a few days be furnished complete sets. J. R. PARKER, No. 2 MILBURY STREET.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of the Estate of STEPHEN FLAZIE, late of the County of Norfolk, yeoman, deceased, and has taken upon herself that trust, by and in accordance with the law directs—And all persons having demands against the Estate of the said deceased, are required to exhibit the same, on or before the 1st day of August next, on to make payment to ANNA FLAZIE, her Administrator, at Quincy, June 6, 1821.